

Correspondence and Postal Reports.

AN "ALLIANCE" MEETING.

MARTINSBURG, PA., May 27th, 1894.

S. J. HARRISON,

MY DEAR BROTHER:—On Thursday, May 24th, I attended two sessions of the Christian Alliance convention in Altoona. I had a special invitation, and being desirous to investigate as fully as possible the secret that empowers them to heal, I accepted the invitation. Mr. A. B. Simpson, the great mover and leader in the Alliance which is spreading rapidly through all parts of the world, Mrs. A. B. Simpson, Mr. Stephen Merrit and Miss Shepard, all of New York City were present. I was introduced, but the time was taken up in almost continuous sessions as to exclude a private interview, which disappointed me somewhat. But I observed very closely their method of work. They claim what they call the four-fold Gospel, "Christ our Savior, Christ our sanctifier, Christ our healer, and Christ our coming King." They also claim that God is now calling his people into this four-fold fellowship and testimony, and they should gladly respond and clasp hands in God over the land and around the world. They seem to be a very happy people and try to make all others feel so, and in many instances they succeed admirably. Mr. Simpson is a man of great magnetic influence, fluent and forcible in language, earnest in manner, and logical in reasoning. Mrs. Simpson is motherly in appearance, grave and tender-hearted in the expression of her message. Miss Shepard is all aglow in expressive love, and delivers her message in such a gentle, kind and angelic way, that it seemed she only lacked a pair of wings to enable her to soar aloft into the realms of bliss. Mr. Merrit, who was the undertaker of General Grant, is an elderly corpulent man, all aglow, full of motion, and delivered his message in a very comical style. This he seems to employ to prevent wounded feelings, for his reasonings are severe and cutting against formality and ecclesiasticism, or in other words sectarianism. He avers, that when he preached for the Methodist, he knew all, but now acknowledges he is only in the a, b, c's at the feet of his Master. All taken together, make a good team to impress an audience.

The congregations were immense, yet they meet with considerable opposition, but accept it with good nature and kind feeling.

Now I have nothing to say against this people, as their principle object is to hasten the foreign mission work for a speedy return of the Prince of peace, believing as they do that all nations must first have an opportunity of having the Gospel preached to them as a witness. They denounce strict sectarianism, but specially favor immersion as true Christian baptism. All offerings,

either personal or pecuniary to benefit the individual with a divine blessing must be free and truly consecrated. None are sent as missionaries unless properly qualified spiritually, intellectually and physically. They believe thoroughly in Christ as our healer, though they do not discard medicine and surgery as a means of restoration under the divine blessing, but require implicit faith in Divine Healing from the afflicted to be restored to health, and many testimonials are given by those who claim they are healed. They will have nothing to do with the "faith cure" system termed "Christian science."

No doubt, magnetism is largely employed, either consciously or unconsciously by persons possessed with such power, but I am not so sure that all healing is through that process. I do not wish to limit God's power. Certainly, there is such a thing as divine healing, but to the carnal mind it seems incredible. Bro. A. Pearson says, "the language of the Savior in Mark xvi, 17, 'and these signs will follow them that believe,' etc., does not necessarily embrace all believers in all time. But it did follow the apostles and those to whom the apostles imparted it and then ceased, for having fulfilled its mission." We know that in the apostolic age, all believers did not possess that power, and even the apostles at one time failed. But what was the reproof of the Savior? See Matt xvii, 17-20. *Unbelief*, UNBELIEF, this is the sin that so easily besets us.

Where is the Scripture for saying it "then ceased, for having fulfilled its mission?" Is not Jesus Christ the same yesterday, to-day and forever? Does it not require the entire time of the Gospel dispensation to fulfill its mission? "O, ye of little faith!"

There are many things that Bro. Pearson says which I can readily endorse and his advice is certainly good. We may very easily be led astray. Ungodly men and women do possess wonderful mesmeric and magnetic power. The devil can make use of those agencies through his followers to deceive. But that power is not divine, simply natural, and can judiciously be employed for good. Many of the M. D's. and D. D's. are about alike. Experimental to be useful. Were it not for the many that is in it, there would be no pretention of faith on their part. Hence they become jealous when God through his divine power heals the body and converts the soul.

If the M. D's. honor their profession they will combine both the natural and divine, like the Evangelist Luke, and thus enter upon a divine confession. But a large majority of them are violators of spiritual and physical laws which is enough to destroy the confidence of any sensible person. I would much rather confide in my Savior, yet I have taken medicine and may again, and ask my blessed God to bless it as a means

for my recovery. But I have very little faith in the M. D's. who are drunkards, tobacco chewers, opium eaters and smokers, for nearly all of them have their judgments so dwarfed as to persist in, and justify such an injurious practice; for it is a violation of the laws of health and morals. The same applies to the D. D's. Both classes, after they have gone through their respective courses of studies, profess to know much more than common educated people, and they ought to, but they set a very bad example for true intelligence.

Any one who believes in Divine Healing, ought to exercise sufficient judgment to submit his will to the divine will. The Savior gave us such an example in himself.

It would be the worst of presumption to argue that God must heal all that are prayed for. Good men have been brought down in affliction and have prayed mightily unto God and were restored, while others lingered and finally succumbed. This is no argument against Divine Healing. We all must pass over sometime, and that time is at the disposal of God. But we may violate the laws of nature, which indeed we often do, yet God, if he sees proper can restore us to health again. "Love all things and hold fast to that which is good."

S. B. FURRY.

INDIANA MINISTERIAL ASSOCIATION.

The sixth meeting of the Ministerial Association of the Brethren church of Indiana was held at Loree, May 22-24. The first session was held at 2 P. M., of the 22nd. This session was mostly occupied with miscellaneous work, and appointment of committees. The evening session was made highly entertaining and edifying by an inspiring sermon from Sister Grossnickle.

The second day's work consisted of a lesson in Bible History by W. C. Perry, a discussion of the subject, Organization of the Christian church, by G. W. Rensch, a lecture on Pulpit Manners and Customs, by W. C. Perry, and a Bible study by Sister Laura E. N. Grossnickle.

The following officers were elected: Pres., J. Allen Miller; Vice Pres., L. W. Ditch; Sec., R. R. Teeter. Invitations were received from the North Manchester and Dunlaps congregations to hold the next meeting with them. It was decided to hold it at North Manchester. The sermon for the evening was preached by G. W. Rensch.

The first topic discussed on the third day was, The Special Mission of the Brethren church, by W. W. Summers. Bro. Rensch then concluded his presentation of the subject, Organization of the Christian church. The following resolution was read and adopted,—Believing that the editorials and other articles appearing in the BRETHREN EVANGELIST on Divine Healing are detrimental to the general Brotherhood. Be it resolved: That we enter our protest against

the publication of such articles that virtually commit the church to such a theory. Communion was held on the last evening of the meeting.

Program for next meeting, Wednesday, Dec. 26th, 1.30 P. M.

Devotional,
Roll call,
Enrollment of new members,
Miscellaneous work,
How and when to select a text,
G. W. Rensch.

EVENING, 6.30.

Devotional,
Sermon, J. Allen Miller.
Thursday, Dec. 27th, 9 A. M.
Devotional,
Bible Reading, D. C. Christner.
Advantages and disadvantages of extemporaneous preaching. L. W. Ditch.

How to acquire and to preserve the voice for the pulpit. W. C. Perry.

Thursday, 1.30 P. M.

Devotional,
The Pastor among the flock. R. R. Teeter.

Plagiarism, J. Allen Miller.
Bible Study, Laura E. N. Grossnickle.

Thursday evening, 6.30.

Devotional,
Sermon, L. W. Ditch.
Friday, Dec. 28th, 9 A. M.

Devotions,
Who shall hold the churches' revivals—the pastor or an evangelist.
G. W. Rensch.

W. W. Summers.

Bible Reading, B. H. Flora.
Miscellaneous business,
R. R. TEETER, Sec.

A PROMINENT OFFICIAL AND TWO SISTERS OF THE G. B. BRETHREN UNITE WITH US.

FISHER'S HILL, VA., May 28th, 1894.

ED. EVANGELIST:—It is my privilege to gladly inform the Brethren that we received my brother-in-law, Eld. W. H. Spiggle and Fannie, his wife and my sister, from the German Baptist Brethren church into the Brethren church yesterday at Reliance, Warren County.

Eld. Spiggle and his wife come to the Brethren church without a spot or wrinkle upon their record.

He has been a minister in the German Baptist church for a number of years, and now comes to the Brethren church of his own free will. We all appreciate this Christian and manly step by our brother and sister.

The cut and custom axman has attempted to use his shears on heads, beards and coats, and the result is when a man begins to whip his sheep no one but himself can be censured if they jump out of the fold. But I feel that to discuss such foolishness as cut off beards, coats and hair is too childish, sinful and degrading to condescend to. People who idolize cuts and customs are an idolatrous people, and more to be pitied than the heathen himself, for he does not make any religious pretensions and these pretentious people do. If Christ himself